

THE SWORD OF THE LORD

EDITED BY JOHN R. RICE
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"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

An Independent Religious Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Sin, Modernism, and Denominational Overlordship

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BROKEN VOWS OR, BACK TO BETHEL

BY REV. SAM MORRIS

(Second article of *Backsliders Brought Back*.)

Isaac and Rebekah had two sons. They were twins. Their names were Jacob and Esau. Esau was a big double-jointed, hairy-chested, broad-shouldered, heavy-muscled fellow that would have made a splendid fullback on anybody's football team. He enjoyed hunting; was the favorite of his father, and because he was born first, he was therefore entitled to the birthright and to the blessing. The birthright was the privilege of stepping into the father's shoes and assuming supreme domestic authority at the father's death. The blessing was a spiritual benediction or prayer pronounced over the eldest son by the Hebrew father just prior to his death. Jacob was exactly the opposite of Esau. He was the pet of his mother, liked to stay around the house. He cared little for outdoor affairs, but was scheming and full of tricks.

One day when Esau came in famished with hunger, Jacob traded him a mess of lentils for the birthright. Later on, when it came time for the blessing to be bestowed, Jacob connived with his mother, and by deceiving Isaac, stole the blessing. This deception on the part of Jacob and his mother against Isaac and Esau brought domestic tragedy and separation. Esau purposed in his heart that as soon as his father was dead, he would get revenge upon Jacob by killing him. Consequently, Jacob had to flee from home to save his life.

Oh, what a tangled web we weave,
When first we practise to deceive!

"And Jacob went out from Beer-sheba, and went toward Haran.

"And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep.

"And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it.

"And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed:

"And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed.

"And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of.

"And Jacob awaked out of this sleep, and he said, Surely the Lord is in this place; and I knew it not.

"And he was afraid, and
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A Fresh Anointing

BY REV. ROBERT HALL GLOVER, M. D., F. R. C. S.

(Home Editor of the China Inland Mission in North America)

"I shall be anointed with fresh oil" (Psa. 92:10).

Throughout the Scriptures oil is employed as a symbol of the Holy Spirit. Under the old covenant the ceremony of anointing was closely related to all important offices and ministries of God's servants. The priest was anointed for the holy service of the sanctuary (Lev. 8:12), the prophet was anointed that he might make known God's Word and will to the people (I Kings 19:16). The king was anointed that he might rule in the fear and power of God (I Sam. 16:13). The Tabernacle was anointed as a place dedicated to God's worship. God's two-fold provision for the Christian life was fittingly foretold in the application of the blood for cleansing and the oil for hallowing—justification in Christ, sanctification in the Spirit.

After His baptism and temptation we find our Lord Jesus, as He begins His public ministry, appropriating the words of the Prophet: "The Spirit of the Lord is upon me, because He hath anointed me to preach the gospel to the poor" (Luke 4:18). Three other New Testament references to Him are in similar terms: "Thy holy Servant Jesus, whom Thou didst anoint" (Acts 4:27, A.S.V.); "How God anointed Jesus of Nazareth with the Holy Ghost and with power" (Acts 10:38); "God, even Thy God, hath anointed Thee with the oil of gladness above Thy fellows" (Heb. 1:9). And that this anointing is for Christ's disciples no less than for Himself is clear from such passages as these: "Now He that establisheth us with you in Christ, and anointed us, is God"

(II Cor. 1:21, A.S.V.), and, "Ye have an anointing from the Holy One" (I John 2:20, A.S.V.). As with the Lord, so also with those who are His.

If the question be asked what this anointing really consists of, the answer is that it is not simply a blessing, or gift, or grace that the Spirit bestows, and that we are to accept and hold, apart from Him, but a Person who comes to indwell with all His sanctifying influence and power, to be the anointing Oil upon us and within us—in a word, it is the Holy Spirit Himself.

From whom does this anointing come? Several texts already quoted convey the answer. First we are told that "He that . . . anointed us, is God," and again, "God anointed Jesus of Nazareth with the Holy Ghost." The Father anointed Jesus to be the Christ, and then made Him the agency of the anointing of believers. For while the term "the Holy One" used in one of the above texts (I John 2:20) might seem to indicate the Holy Spirit, it in reality refers to Christ, being a special title given to Him in the New Testament. Compare Mark 1:24, Luke 4:34; Acts 2:27, 3:14, 13:35. Note also the Lord's own claim to this office of Anointer in His promise—"The Comforter . . . whom I will send unto you" (John 15:26), and Peter's statement—"Having received of the Father the promise of the Holy Ghost, He hath poured forth this, which ye now see and hear" (Acts 2:33). He, then, who was Himself anointed with the Holy Spirit, anoints us now. The
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Letters of Encouragement

"THIS LITTLE PAPER IS FOOD, AND THE RIGHT KIND OF IT."

So wrote a woman from Oklahoma recently. Part of her letter is as follows:

"Inclosed you will find a dollar bill which I've been trying for so long to get for *The Sword of the Lord* . . . My husband gave me the dollar Saturday, not knowing that the Lord led him to. But that is just what I had been hoping and praying for for the longest time, and didn't see how it was coming, as my husband thinks we can never spare a dime for anything except things to eat and wear. But I figure this little paper is food, and the right kind of it. I like it better every day."

Other Readers Say

"For almost a year I have had the privilege of reading your wonderful little paper, *The Sword of the Lord*. I can hardly wait to receive it on Monday evenings. I enjoy your *Youth's Corner* also. Brother Rice, your paper and ministry have certainly developed my spiritual life . . ."

Mrs. L. M.
London Mills, Ill.

"I am in college now and could use the dollar for expenses, but your paper is such a blessing, I feel I cannot miss it. Especially do I want to read the new young people's column and also the other new ones . . ."

"B. D.,
McPherson, Kansas.

In the regular Wednesday night prayer service of the Fundamental Baptist Church last week,

we heard these testimonies:

Mrs. K—found Mrs. A— at Parkland Hospital. She has learned how to win souls from *The Sword of the Lord*. She has already won one in the ward where she is. She is well enough to go about the hospital and she takes her Bible and goes from ward to ward and reads to the other patients from it and from *The Sword*. Three times she has sent amounts for the printing bill. (Workers from our church go regularly each Monday night to this large hospital and hand out copies of *The Sword of the Lord* and tracts.)

Brother J— testified that a man who works with him had his car broken down. Mr. J— took him home from work a few nights and talked to him about the Lord. "He was a rough character; he drank and ran around with women other than his wife," Mr. J— said. After Brother J— talked to him, he said he was straight on everything but the virgin birth of Jesus. He just couldn't get that. Brother J— found an old copy of *The Sword of the Lord* on that question and gave it to the man. About a week later, one Sunday afternoon, this man came down to Brother J—'s house and said: "John, how would you like to see me baptized?"

We praise the Lord for all the good done through this paper. He deserves all the credit. We hope you will take advantage of the trial subscription rate and send *The Sword of the Lord* to a number of your friends—15c each for three months, or seven three-month subscriptions for \$1.00.

Sinless Perfection

A Bible Answer To A Letter
From One Who Thinks She
Has No Sin

Dear Mrs. D. D.:

Thank you for your kindness in writing and I know that you mean well and love the Lord. I agree that a Christian can have victory every day. But Jesus taught us to pray every day: "And forgive us our sins; for we also forgive everyone who is indebted to us" (Luke 11:4). That is in the Lord's prayer, and Jesus said for us to pray that prayer and since we are taught to ask simply for bread day by day, then that prayer ought to be prayed every day. Perhaps not in the same words but certainly in the same spirit. If you do not pray that daily prayer for forgiveness of sins, then you are not doing what Jesus said.

Many scriptures show that every person on the earth sins. First Kings 8:46 says, "There is no man that sinneth not." Again Second Chronicles 6:36 says, "There is no man that sinneth not." Isaiah 53:6 says, "All we like sheep have gone astray, we have turned every one to his own way." Paul, in Romans 3:9-12, makes the following statements:

"We have before proved both Jews and Gentiles, that they are all under sin."

"There is none righteous, no, not one."

"There is none that doeth good, no, not one."

Notice those plain statements are inspired of God, duly recorded by
(CONTINUED ON PAGE 2)

DIVINE HEALING

A Sick Friend Wrote Editor John R. Rice Asking About Divine Healing. The Following Answer May Be Instructive and Helpful. God Delights To Answer Prayer. He Can Heal the Sick and Often Does to His Own Glory

Dear Brother R. N. L.:

I thank you for your letter which arrived August 16, commenting on an article in *The Sword of the Lord*.

I believe in divine healing in this sense. God certainly can heal the sick in answer to prayer. I have known of many, many cases when He has done so. I take James 5:14 at face value. At the same time it is clear that God does not always want to heal the sick. Sickness sometimes has a greater blessing than health. God would not remove Paul's thorn in the flesh, but left it that Paul might seek and continually find divine strength (II Cor. 12:7-10). Timothy had a weak stomach that wasn't healed (I Tim. 5:23). Paul left Trophimus sick at Miletum, instead of healing him (II Tim. 4:28). It is sometimes God's will for Christians to die, even to die young.

Yes, I believe healing is in the atonement. I believe that Christ really bore our sicknesses and that with His stripes we are healed. But according to Romans 8:21 to 23, our bodies will not be redeemed fully until the rapture. We will not get all Christ bought for us till then. We will not get perfect healing until Christ comes and changes "our vile body" (Phil. 3:21).

I do not favor the public healing services usually held. I believe in them healing is usually made primarily to get a crowd. Such

divine healers usually teach the unscriptural doctrine that God wants to heal everybody and I believe that causes despair and trouble for many Christians who are torn with the thought that they ought to be healed and yet they cannot have faith to be healed. The truth is that faith comes from God. When God does not give faith one cannot have faith. God will not give faith for things contrary to His will, as is many times the case. Then, too, there are so many fake healings, people who claim to be healed but are not. Many of them have imaginary or intangible diseases. They claim healings for diseases that they themselves diagnose as nervousness, tuberculosis, or cancer, when no competent doctor says that they really have these diseases. Some think they are healed, throw away their crutches or eye glasses, and soon find they need them again. Doubtless, some people die prematurely because they throw away medicines and refuse to take treatment, on the advice of the preacher. I have heard of several such authentic cases.

Don't misunderstand me, I believe in healing. Some are really healed in answer to prayer. But I believe that there are more failures and fakes than real healings, and that such campaigns do enormous harm in teaching false doctrines.

I believe in divine healing. I
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A Fresh Anointing

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precious oil poured upon the head of our Great High Priest has flowed down and reached us who are "members of His Body" and also "priests unto God." We Christians have an anointing from the Holy One, the Christ of God.

Let us next consider the meaning or purpose of this anointing. To what end is it given?

1. *To separate and hallow unto God and His service.* We are dedicated to the Lord as "a peculiar people," distinct and different from those around us. Our lives are to be wholly given up to God and devoted to a sacred purpose, so that we can say, "Thy vows are upon me, O God."

2. *To give a knowledge of God and His will.* "The things of God knoweth no man, but the Spirit of God. Now we have received . . . the spirit which is of God; that we might know the things that are freely given to us of God" (I Cor. 2:11, 12). "Ye have an anointing from the Holy One, and ye know all things" (A.S.V.). "Ye need not that any man teach you . . . the same anointing teacheth you of all things" (I John 2:20, 27). "The Comforter, which is the Holy Ghost . . . shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14:26).

Do such statements imply that we are to place no value upon preachers, or teachers, or commentators and devotional books, or Bible conferences? By no means. But they do mean that the spiritual discernment of Divine truth, and its application with searching and quickening power to our hearts and lives, can come only through the Holy Spirit, who takes of the things of Christ and shows them unto us (John 16:13-15). Such truth and the experimental knowledge of it are beyond the human intellect. God has "hid these things from the wise and prudent, and has revealed them unto babes" (Matt. 11:25). The contrast is here drawn between "the tuition of learning and the intuition of the Spirit;" and while the former is not to be undervalued, it is clear that God's Word lays much greater emphasis upon the latter.

3. *To impart a holy fragrance of character.* The anointing oil of the Tabernacle was mixed with aromatic spices, so that as the high priest came forth from the sanctuary, having had the holy oil poured upon him, he emitted an aroma which was detected by all whom he contacted. We read that when Mary broke her box of costly spikenard to anoint the feet of Jesus, "the house was filled with the odour of the ointment" (John 12:3). So we through the anointing of the Holy Spirit are made "a sweet savour of Christ" and "diffuse the fragrance of the knowledge of Him in every place" (II Cor. 2:14, 15, lit. trans.).

Sound orthodoxy and moral rectitude, essential and vital as these are in a Christian worker, are not all that is to be desired and displayed. He should possess also "the beauty of holiness" (Psa. 96:9). God's anointed servant is fitly portrayed by a writer of rare spiritual insight in the following lofty phraseology: "He carries in his garments the fragrance of the sanctuary, of the holy oil, of the sweet spices of the garden of Christ, of the flowers of grace, the Rose of Sharon and the Lily of the Valley." Like his Lord, the Anointed and the Anointer, it may be said of Him: "All thy garments smell of myrrh, and aloes, and cassia." He has the unction of the Holy One.

4. *To produce a unity of love and fellowship.* "Behold," cries the

Psalmist, "how good and how pleasant it is for brethren to dwell together in unity!"

To this we shall all agree, but we may be inclined to add, "Alas, how rare it also is!" For the sad fact is that groups of Christian believers and workers today are too often known for their disunity and dissensions rather than for their unity and mutual love. How painful this is, how injurious to the Church's testimony, now stumbling to the unsaved, now grieving to the heart of God!

Wherein lies the failure, wherein the remedy? The next phrase reveals the secret: "It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garments" (Psa. 133:2). Such unity of love and fellowship can come only from our Great High Priest, the Anointed One, and through His anointing with the Holy Spirit. The unity of believers is the "unity of the Spirit" (Eph. 4:3); Christian fellowship is the "fellowship of the Spirit" (Phil. 2:1). The more Christians have experienced the anointing with the Spirit the more Christ-like, the more adjustable, the more united they will be. No mere scheme of organization, nor yet any agreement upon a doctrinal basis will suffice or prove a satisfactory substitute for "the unction of the Holy One" to this end.

These, then, are among the ends in view and the blessed results to be realized in the anointing with the Holy Spirit. To many who read these lines the truths expressed are by no means new but very familiar. Indeed we feel confident that many have personally received the anointing spoken of, and have experienced its resultant blessings. But to such may we venture to stress the particular thought expressed by the Psalmist's words: "I shall be anointed with fresh oil."

It would appear that David was yearning for a renewal of a past experience, for a fresh application of the anointing oil, or at least a fresh realization of its blessing and power. And may this not have a timely application for some of us? Perhaps in our heart the question has arisen — even although we might shrink from giving audible expression to it — "Where is the blessedness I knew when first I found the Lord?" Is our separation unto Him as clear-cut and meaningful as it once was? Is our communion with Him as sweet and satisfying? Is our influence upon those around us as pure, and strong, and helpful — comparable to sweet fragrance? Are our relations with fellow-workers as warm and sympathetic?

If to any such questions as these we must give a negative or doubtful answer, surely there is need for honest and earnest heart-searching. It is so possible to slip unconsciously from a higher to a lower plane of spiritual experience, to lose the vital power of certain truths while maintaining allegiance to them in word, and to cling to spiritual shibboleths long since bereft of all reality to our own soul — in a word, to try to live upon a past experience which has grown stale and needs revitalizing.

The need among Christians today is not for any new truth, but rather for a fresh application of old and familiar truth to the heart with quickening power. No new Pentecost is required, for the Pentecost of Acts 2 was once for all and sufficient, just as Christ "offered one sacrifice for sins for ever." The descent, the baptism of the Spirit is an accomplished fact, and it constitutes an ample and abiding source of spiritual unction and power for all believers and for all time. But we must come again and again to have our vessels refilled, our spiritual power replenished, and thus to experience a renewal of Pentecost, so to speak, in our own souls.

Is not this something of the meaning of these inspired words of David: "anointed with fresh oil"? And is this not the real meaning, the very essence, of the revival for which so many Christians are longing and praying in these days? Do we not all, whether at home or in China, need it? Then let us seek it, prepare for it, and blessedly experience it — "an anointing with fresh oil" for our lives and ministries.

— China's Millions.

Sinless Perfection

(CONTINUED FROM PAGE 1)

Paul after he was already filled with the Holy Spirit. Notice they are all in the present tense, that all are now sinners. It does not say we were sinners before we were saved, but says that we are sinners now. Then notice that everyone of those statements in God's word say ALL; there are no exceptions, not one.

First John 1:8 makes a remarkable statement. Read it very carefully:

"If we say that we have no sin, we deceive ourselves, and the truth is not in us."

Yet, you say that you have no sin right now. Then, you are fooling yourself and the truth is not in you. If that was true of the prophet John long after he was filled with the Holy Spirit and when he was inspired by God to write these books of the Bible, then it is certainly true about you.

Paul, himself, never claimed to be perfect, but frankly said that he was not (Phil. 3:12, 13). Paul says, "Not as though I had already attained either were already perfect: but I follow after . . ." and again, "Brethren, I count not myself to have apprehended." Paul plainly says that he was not perfect and had not yet measured up to the standard Christ had set for him, but he was following after it and was trying to do what God wanted him to do. That is the most any good man can say and tell the truth. Paul was human and he sinned even though he was filled with the Holy Spirit. Read Romans 7:15-25 and you will see that Paul knew that he was a sinner. He said, "For that which I do I allow not: for what I would, that do I not; but what I hate, that do I" (Rom. 7:15). Again in verse 19 Paul said, "For the good that I would I do not; but the evil which I would not, that I do." Again in verse 21 Paul said, "When I would do good, evil is present with me." Paul was not perfect. He did not do what he wanted to do but did many wrong things which he hated. Paul could honestly pray the Lord's prayer: "Forgive us our sins." If you think you are better than Paul, you are simply deceived.

The words "holy," "holiness," "sanctified," etc., in the Bible simply means "set apart by God." The nation of Israel is called "A Holy nation" and Jerusalem is called "The Holy city" and even the mountains are called holy. Certainly the whole nation of Israel was not sinless, but they were separated from the rest of the race as God's chosen people. Christians ought to live without sin, but none of us do because of our wicked hearts and the carnal man that is still with us.

I would be glad to help you further if you really want to know God's will and teaching about this matter. When you study these scriptures, ask God to help you see what He said. Then begin to pray every day the prayer Jesus commanded us to pray: "Forgive our sins;" then write to me.

And do not forget, Sister, that our hope is not in our goodness but in the goodness of Jesus Christ. All our righteousness is as filthy rags, but we are saved by the righteousness of Christ. Those who think they are sinless and perfect do not understand that God saves people by grace and keeps them the same way. He saves and keeps you, although you do not deserve saving and keeping. That is His grace.

Thank you for writing and God bless you.

In the Saviour's name,
JOHN R. RICE

JRR:IRF

Adoniram Judson went as a missionary to Burma. He so burned with the desire to preach the gospel before he had learned the language that he walked up to a Burman and embraced him. The man went home and reported that he had seen an angel. The living Christ was so radiant in Judson's countenance that men called him "Mr. Glory Face." When Christian workers really come to know the love God has given unto them, the Christian gospel will become irresistible. — Westminster Teacher.

YOUTH'S CORNER

Light From the Word of God on Young People's Problems

Will you write me your questions, comments or criticisms? Some letters will be published without names but all names must be signed. Write YOUTH'S CORNER, The Sword of the Lord, 207 South Beckley, Dallas, Texas.

Should Young People Go To Fortune-Tellers?

From Motley, Minnesota, Mrs. F. A. Swenson writes:

"I wish to send in a question for the *Youth's Corner*. Is it wrong to have your fortune told by cup, cards or hand? I say yes, but many of my friends say no. So will you please give us some light on the subject?"

Consulting fortune tellers is definitely a sin, clearly forbidden in the Word of God. Deuteronomy 18:9-14 says:

"When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations.

"There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch,

"Or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer.

"For all that do these things are an abomination unto the Lord: and because of these abominations the Lord thy God doth drive them out from before thee.

"Thou shalt be perfect with the Lord thy God.

"For these nations, which thou shalt possess, hearkened unto observers of times, and unto diviners: but as for thee, the Lord thy God hath not suffered thee so to do."

Fortune-tellers pretend to be able to tell the unknown. By consulting the stars or by reading the palm or by reading tea leaves or by consulting evil spirits or by talking with the dead, they claim to find out things that otherwise could not be known. Fortune-tellers, as you see, would include astrologers, Hindu mystics and others. All fortune-telling is forbidden in the Scripture mentioned above, whether it is by "a consulter with familiar spirits" (vs. 11), that is, a spiritualist, or "an observer of times" (vs. 10), that is, one who reads the signs of the time, whether in stars or tea leaves or anything else. Fortune-telling is always of Satan. Usually fortune-telling is a fraud and is done by crooks to get the money of suckers. Sometimes fortune-tellers are actually possessed of devils. In such cases they may sometimes tell part of the truth but are never to be relied upon. If any fortune-teller alive could foretell the future, he could become fabulously rich in a little while. If he knew when stock market prices would go up or down or what horse would win a race or what candidate would be elected or what nation would win a war, it would be the easiest thing in the world for him to make billions. Fortune-tellers

are hypocrites and those who go to them for information are suckers, and both are wicked sinners in God's sight. Notice in the Scripture quoted above that it was because of these abominations that God drove out the Canaanites from their land and gave it to the children of Israel.

Micah 5:12 says:

"I will cut off witchcrafts out of thine hand: and thou shalt have no more soothsayers."

God is against witchcrafts and soothsayers as against fortune-telling.

The girl converted in Acts, chapter sixteen, was a soothsayer, that is, a fortune-teller, and she did her work by an evil spirit. When she was converted and the evil spirit was cast out, then her masters "saw that their hope of gain was gone" since she would tell fortunes no more. When young people get converted they ought to leave off such works of evil. In Exodus 22:18 the Jews were commanded, "Thou shalt not suffer a witch to live." And one of the reasons that God let king Saul die in battle and the throne was taken from his descendants was that he visited the witch of Endor to have his fortune told and learn what was coming in the future.

First Chronicles 10:13 and 14 says:

"So Saul died for his transgression which he committed against the Lord, even against the word of the Lord, which he kept not, and also for asking counsel of one that had a familiar spirit, to enquire of it;

"And enquired not of the Lord: therefore he slew him, and turned the kingdom unto David the son of Jesse."

I would say that to go to a fortune-teller, one is guilty of the following sins:

1. He is a sucker, wasting money and encouraging sham and falsehood.

2. He is disobeying the plain command of the Bible.

3. He puts himself in danger of being misled by evil spirits.

4. He is guilty of neglecting the Lord. Every bit of the guidance we need about the future God will give us. He is the One to whom we should go for comfort, for assurance or for wisdom.

Write for fine illustrated book, *Spook Crooks*, by Martin S. Charles; 25c. It will certainly help all who are misled by fortune-tellers, spiritualists, and "mind readers." Many pictures, many scriptures. Shows up frauds and how they deceive the people. Sword Book Room.

Many Letters About Women's Clothes

Many young men and women (CONTINUED ON PAGE 3)

The Holy Spirit

Who He Is and What He Does

By R. A. Torrey, D.D.

Dr. Torrey had the two necessary qualifications for writing about the Holy Spirit, the filling of the Spirit or baptism of the Spirit, the personality of the Holy Spirit, etc. First, he knew the Bible and was doubtless one of the greatest Bible teachers who ever lived. Second and more important, he himself was definitely filled with the Holy Spirit in such fashion that he won multiplied thousands to Christ and held the greatest revivals since D. L. Moody. The editor recommends this book with all his heart. It is scriptural, tender, informing. It will convict you of your need for power. It will show you how to have the power of God on your life. This book will make the Holy Spirit real to you. Written just before Dr. Torrey's death, it stops all controversy about his teaching. Published by Revell, this book has 201 pages, fine cloth binding. It should be in the hands of every preacher, every Sunday school teacher and every Christian possible. Fourth edition, postpaid, only

\$1.50

THE SWORD BOOK ROOM

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Youth's Corner

(CONTINUED FROM PAGE 2)

and older ones, too, have been interested in the articles on girls' dress and cosmetics. Miss Agnes Owens of Hopkins, Missouri, wrote saying:

"I am so glad of the addition of the YOUTH'S CORNER to *The Sword of the Lord*, and found this week's discussion of 'women's wearing apparel' very interesting and helpful. I think the subject was covered quite well, but may I say, in my humble opinion, there is another scriptural angle from which this question of 'doing

or not doing certain things' should be considered. In fact, it settles many such questions for me, and it is the passage found in First Corinthians 7:13. I think we should be ever mindful that our actions as Christians are being constantly 'read' by others, and if we are not very careful our actions might be misunderstood by those who are weaker, thus we become a 'stumbling block unto them' (I Cor. 8:9). Of course, I know this is speaking of things that might in one sense not be wrong, but I think in all things and at all times we should put ourselves

last in considering these questions of 'doing or not doing.' God bless you, Miss Agnes. That is a fine letter and certainly helpful to young Christians. Let every Christian read the scriptures given and abide by them.

From Dent, Minnesota, Ernest Benhardus writes, saying:

"Dear Brother Rice: 'I appreciate your uncompromising attitude toward what a Christian should wear. We want to be like other people as Israel did when she wanted a king and so she suffered for her folly.

'Men who see women in slacks or improperly covered think they have a low moral standard and it arouses their passions. So girls who are so attired are exposing themselves to danger and also tempting others, helping Satan in his work of dragging the Christian down.'

A number of letters from Christian boys express the same viewpoint. We do not believe that girls mean to be a temptation by the way they dress nor that they want to leave the impression that they have low moral standards.

Many other interesting letters are on hand. One asks if a Christian ought to quit baseball and football. One asks for an article on "the magazine habit." One lady thinks it a sin to have a permanent wave and wants discussion. One woman threatens to quit *The Sword of the Lord* because we advertise Christian fiction!

Send in your questions or comments. Write briefly and to the point and sign your name. The name will not be printed if you request that it be withheld. From time to time we will try to answer the problems of young people according to the Word of God.

Divine Healing

(CONTINUED FROM PAGE 1)

often pray for the sick and encourage them to pray for themselves. If God gives them faith to trust God for healing, well and good. On the other hand, if God chooses to allow them to be sick for His own glory and their good, I urge people to rejoice in tribulation.

I believe that God can heal people with doctors, with medicine, and with treatment. He can heal them just as well without these. Sometimes it pleases Him most to heal, using human instruments and medicines and, sometimes, it pleases Him best to heal without these human instruments and medicines. In either case, we should trust God to heal and give Him the glory. No Scripture teaches that it is a sin to use medicine or have doctors. Paul called Luke the "Beloved Physician." God healed King Hezekiah, but the prophet instructed them to use a plaster of figs (Isa. 38:21). Paul, by divine inspiration, commanded Timothy to use a little wine (grape-juice) for his stomach's sake and for his often infirmities (I Tim. 5:21).

I hope you will write to me again and I earnestly covet your prayers. Pray that I may teach people to have faith in God and to believe that Jesus Christ is really "The same yesterday, and today, and forever" (Heb. 13:8). There is nothing impossible with God and I know that He sometimes does work miracles today, in answer to prayer.

In the Saviour's name, yours,
JOHN R. RICE

Once it was a blessing
Now it is the Lord;
Once it was the feeling,
Now it is His Word;
Once His gift I wanted,
Now, the Giver own;
Once I sought for healing,
Now Himself alone.

— A. B. Simpson.

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BROKEN VOWS

(CONTINUED FROM PAGE 1)

said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven.

"And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it.

"And he called the name of that place Bethel: but the name of that city was called Luz at the first.

"And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on,

"So that I come again to my father's house in peace; then shall the Lord be my God:

"And this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely

ly give the tenth unto thee" (Gen. 28:10-22).

Jacob's Vow

A careful analysis of this vow that Jacob made reveals that he asked God for three things, and he promised God three things. The three things he asked God for were:

First, the presence of God: "If God will be with me, and will keep me in this way that I go . . ."

Second, the provision of God: "And will give me bread to eat, and raiment to put on . . ."

And third, the peace and protection of God: "So that I come again to my father's house in peace . . ."

The three things Jacob promised God were:

First, fidelity to God: "Then shall the Lord be my God . . ."

Second, that Bethel should be his place of worship: "And this stone, which I have set for a pillar, shall be God's house . . ."

And third, a tithe of all his possessions: "And of all that thou shalt give me I will surely give the tenth unto thee."

With this vow fresh in his heart Jacob journeyed on into the land of his forefathers where he met his mother's people and subsequently served fourteen years for two sisters who became his wives. At the end of fourteen years he informed his father-in-law that he wanted to work for himself and his family, and no longer serve as a "hired hand." This information brought from Laban, his father-in-law, a very fine compliment. He declared to Jacob:

"I pray thee, if I have found favour in thine eyes, tarry: for I have learned by experience that the Lord hath blessed me for thy sake" (Gen. 30:27).

Dear reader, a word of instruction is not out of order just here. If you rent your property, do so to a Christian. It may be that God will bless your investments for the sake of that Christian that you rent your property to. If you employ people to work for you in any way, employ an earnest Christian. It may be that God will bless your business because of the Christian employee.

Quite naturally, Jacob's father-in-law did not wish to part company with this son-in-law, so he said, "Appoint me thy wages, and I will give it" (Gen. 30:28).

Jacob then reminds his father-in-law what the father-in-law has already confessed, how God has blessed him and multiplied his herd, and Jacob makes this proposition to him:

"Thou shalt not give me any thing: if thou wilt do this thing for me, I will again feed and keep thy flock.

"I will pass through all thy (CONTINUED ON PAGE 4)

Editor John R. Rice In Revival At Maywood, California

By Viola Walden

Thursday morning, September 28th, Dr. Rice left for a revival with the First Baptist Church of Maywood, California (a part of greater Los Angeles), which began Sunday, October 1st. He spoke Sunday morning to a packed house. Three were saved. He gave no invitation Sunday night though there was much evidence of real blessing. Monday night, when a small crowd would be expected, the building was practically filled again. These first services of the revival have been primarily for Christian people. There was no invitation given Monday night.

Many Southern people have moved to that area and several have been present whom Dr. Rice had formerly known in Fort Worth and Dallas, and others have been present who have heard his radio services at various places. The people seem hungry for a revival and are expecting a great revival by God's grace.

On one Sunday recently there were over eleven hundred in Sunday school. Dr. Lyman H. Coker is pastor, and is doing a good work.

We urge all of Dr. Rice's readers to earnestly pray for this revival in which he is engaged at this time. Rev. John V. Ray of Sherman, Texas, is carrying on the work in Dallas in his absence.

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BROKEN VOWS

(CONTINUED FROM PAGE 3)

flock to day, removing from thence all the speckled and spotted cattle, and all the brown cattle among the sheep, and the spotted and speckled among the goats: and of such shall be my hire.

"So shall my righteousness answer for me in time to come, when it shall come for my hire before thy face: every one that is not speckled and spotted among the goats, and brown among the sheep, that shall be counted stolen with me.

"And Laban said, Behold, I would it might be according to thy word" (Gen. 30:31-34).

Thus Jacob began laboring for his father-in-law on a contingent basis and served six years, only to

see God marvelously bless and prosper him beyond his fondest hopes. We read in the subsequent history of Jacob that in those six years the father changed Jacob's wages ten times, only to find every time the wages were changed that it was to Jacob's advantage (Gen. 31:7).

Good neighbors, you don't have to worry a great deal about people cheating and defrauding you if God is your Partner. Jacob proved that in this experience.

Jacob's prosperity brought envy on the part of his brothers-in-law and they in turn poisoned the mind of the father-in-law of Jacob, creating a situation that made it imperative for Jacob to leave. So he called his family together, took his flocks and herds, and after twenty years spent in the land of Haran, started back to the land of Canaan. But twenty years had not dimmed in his memory the wrong he had done to his brother, Esau, nor had they dimmed the memory of that wrong in the mind of Esau. So when Jacob, in precaution, sends scouts on ahead to contact Esau and "feel him out," they returned with the terrifying information that Esau was coming to meet Jacob with four hundred men with him. The news terrified and distressed Jacob. He parted his flocks and herds and families, and then all night God wrestled with him. But after that night of prayer, when Jacob the next day met Esau, it turned out to be a happy reunion. They fell upon each other's necks and kissed and wept, and instead of trying to kill him, Esau entreated him to go home with him. How marvelously God had fulfilled the requests of Jacob which he made in his covenant twenty years before. God had been with him and protected him and blessed him and brought him back to his father's house in peace.

Jacob Backslides

It was now time for Jacob to fulfill his part of the vow to go up to Bethel and build there an altar on the stone upon which his head rested twenty years before, acknowledge the Lord as his God, and present a tenth of all that God had given him. Instead of doing that we find that Jacob came to Shalem, a city of Shechem, pitched his tent before the city, bought some land and proceeded to live down there. Trouble ensued. Although Jacob had his altar to God, his children worshipped idols, and he seemed not to have rebuked them. They began to "step out" with the inhabitants of the land, with the consequent result that his

daughter, Dinah, went to the bad with a young prince of the country. This of course aroused the hate and wrath of her two brothers, Simeon and Levi, who, to avenge the ruin of their sister, went on a murdering spree and created such a condition about Jacob among the inhabitants of the land that Jacob, in grief and anguish of soul, said to his sons, "Ye have troubled me to make me to stink among the inhabitants of the land" (Gen. 34:30).

How different was Jacob in Padan-aram where God blessed Laban for Jacob's sake, and Jacob in Shalem where he stunk among the inhabitants of the land! How similar it is to the experience of Abraham down in Egypt.

The Call Back to Bethel

"And God said unto Jacob, Arise, go up to Bethel, and dwell there: and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother" (Gen. 35:1).

How often in our calamities, sorrows, griefs and tragedies God must come to us and call us back to our vows. So here God calls upon Jacob to keep his vow and to return to Bethel and build there an altar and to dwell there.

Thank God for a man or a woman who has the courage and the grace, when brought face to face through sorrow or tragedy with their broken vow, to frankly set about, without making excuse to rectify the wrongs they have done, and correct the errors. That is exactly what Jacob did, for we read in Genesis 35:2, 3:

"Then Jacob said unto his household, and to all that were with him, Put away the strange gods that are among you, and be clean, and change your garments:

"And let us arise, and go up to Bethel; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went."

We should be very careful about the vows we make to men and the vows we make to God. Herod made a hasty vow to the daughter of Herodias that resulted in his killing John the Baptist. It will likewise be recalled that Jephthah made a vow to God that resulted in his sacrificing his own daughter to keep that vow. God has a way of testing the sincerity of our vows. He has a way of reminding us of our broken vows. And He expects us to keep our vows. Psalm 76:11 says, "Vow, and pay unto the Lord your God."

Frequently, when we face our vows it makes it necessary for us to clean up and put out of our lives, out of our homes and out of our families, some things that we have been indulging in, just as it was here when Jacob told his family, "Put away the strange gods that are among you, and be clean, and change your garments."

Thank God for a family that will respond to the father's appeal, as was true in this case. We read in Genesis 35:4:

"And they gave unto Jacob all the strange gods which were in their hand, and all their earrings which were in their ears; and Jacob hid them under the oak which was by Shechem."

Renewed Covenants Bring Renewed Influence

In Genesis 35:5 we read: "And they journeyed: and the terror of God was upon the cities that were round about them, and they did not pursue after the sons of Jacob."

How different is this record from the record of Jacob cringing before his sinful sons and saying to them:

"Ye have troubled me to make me to stink among the inhabitants of the land, among the Canaanites and the Perizzites: and I being few in number, they shall gather themselves together against me, and slay me; and I shall be destroyed, I and my house" (Gen. 34:30).

It is a fulfillment of the promise: "When a man's ways please the Lord, he maketh even his enemies to be at peace with him" (Prov. 16:7).

With this blessing of God upon him, and the protection of God around him, Jacob returned to Bethel.

"And he built there an altar,

and called the place Elbethel; because there God appeared unto him, when he fled from the face of his brother" (Gen. 35:7).

When I became pastor of the First Baptist Church in Weatherford, Texas, in 1926, there was a very fine man there connected with the County Court. Prior to my going there he had backslidden, become careless about attending church, and had been drinking some with the boys around the court house. He became very closely attached to me personally as pastor of the First Baptist Church, and soon was coming to Sunday school and church quite regularly. He would frequently go with me to country churches on Sunday afternoons where I would preach. One Sunday we were planning to drive to a country church where I was to preach, and as we rode along he said to me, "Brother Sam, I have something that I am just crazy to tell you."

"Go ahead," I replied, "I shall be glad to hear it."

Then he confessed to me how he had been drinking prior to my acceptance of the pastorate, how he had quit drinking after I became pastor, but had kept a bottle of whiskey in his trunk for "medical purposes." Well, quite naturally, the way I preached against the use of booze, it didn't console him very much to have that bottle of booze in his trunk. As we rode along he told me that the bottle had somewhat haunted him when he was with me and when he heard me preach. Then he said:

"Last night I couldn't go to sleep for thinking about it and I couldn't pray, and I stayed awake until about 2:00 o'clock this morning. When I got up and got that bottle out of my trunk, emptied it down the sink and threw the bottle into the garbage can, do you know, Brother Sam, I never felt better in my life. I never enjoyed praying more than I did after that. I don't think you ever preached as good a sermon as you did this morning and I have just been so happy I couldn't wait to tell you about it."

He, like Jacob, took the thing that had accumulated in his time of backsliding and "hid it under the oak which was by Shechem" (Gen. 35:4). And, dear reader, if there are pictures on the wall of your home, music on your piano, beer bottles in your ice box, or other things that haunt you when you pray, then we urge you to bury them under the oak, renew your covenants to the Lord that your influence may count, as did the influence of Jacob upon the cities round about.

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